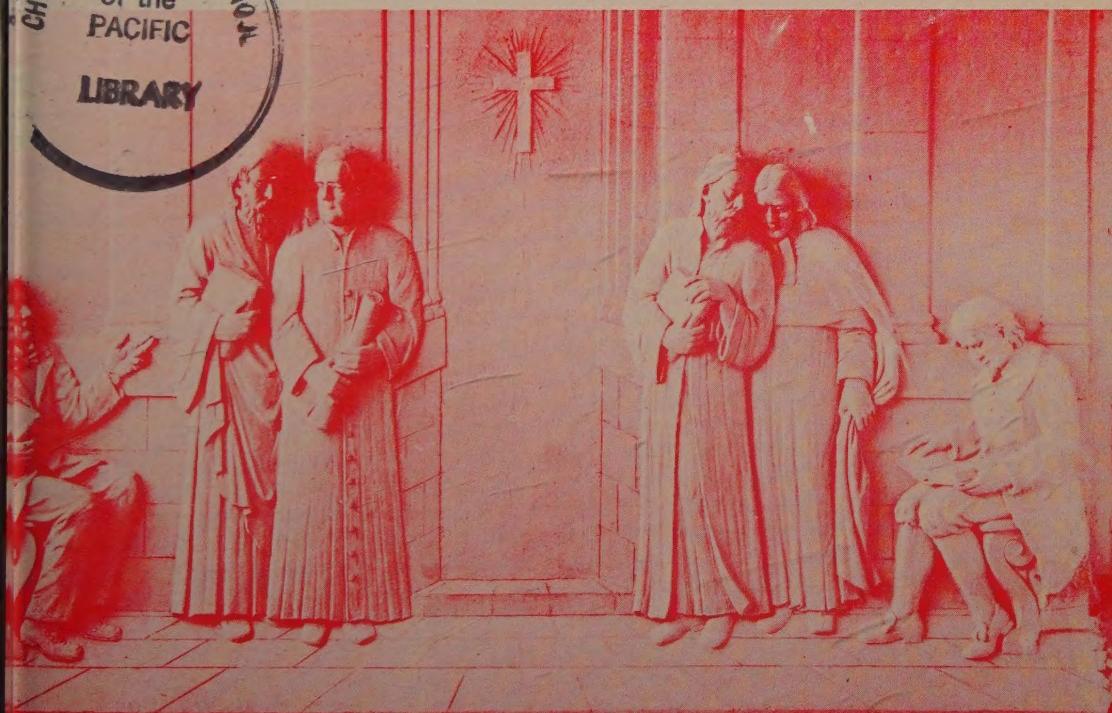


THE EXPOSITOR

W D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



THE REFORMERS

THE REFORMERS
Park Ridge Illinois Community Church Memorial. See Page 338

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

WHAT TO DO WITH THE REFORMATION

THREE are these three things men are doing with the work of Luther and the Reformers.

1. Men are trying to escape from it, deplored it as the grand schism, and calling on all Christians to return to the Church of Rome and mediaevalism.
2. Men are denouncing it and raging against it as the cause of all the trouble in the world today, tracing all the roots of Hitlerism, Stalinism and all forms of modern atheism to Luther's immense and manly way of believing and of preaching the fact of God and His redemption of the world.
3. The third and only right way to treat the Reformation is to understand and complete it, beginning each one for himself and in his own heart and life.

This is the Lord's business and the business of all who call themselves Christians. This is the only genuine celebration of the festival of the Reformation.

Epiphany Call, Milwaukee

OCTOBER 1954
Vol. LVI No. 10
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CALL TO ADVENTURE

A. Wallace Copper

TO many people in Galilee Jesus was just a different sort of person. They gathered about Him because they wanted to be entertained. Where else could they turn and see the blind receive sight, the deaf enabled to hear, and even the dead given life? Jesus was the sensation of the countryside. Christ's invitation to follow Him was most welcome. What a story they would have to tell their neighbors upon their return! Many could picture themselves years later, sitting by the fireside at night telling of experiences with this wonder-worker to a spellbound group.

Jesus realized the intentions of such persons. He knew they were interested in entertainment, while He was concerned about a mission to redeem the world. They wanted to be entertained so they, in turn, could entertain. His was a serious business. He had come to do the will of His Father; to set the crooked ways straight; to set the prisoners of sin free, and to make ready the way of the Lord in the hearts of men.

In order to deal with such a situation He pictured graphically the consequences of discipleship. He declared the cross awaited Him, and the disciple was not above his Lord. To the amazed would-be followers He stated they would be hated in high places and low, thrown into prison, despised as enemies of Rome. To a young man bent on getting a thrill out of life, He ordered him first to sell all, and then come back to follow. Such words were used by Him to discourage the thrill seekers, and also to make clear to any possible disciple that the path was not easy. It has never been either a light or trivial matter to try to remake the world.

Jesus, however, did not leave the matter of discipleship rest upon the negative. He challenged men with the spirit of adventure. What could be more thrilling than to sail beyond the horizon of traditional ways in order to lead men into a new way of life? To lift sinking souls out of the quagmire of death and help them upon the

solid rock of useful service was an indescribable satisfaction. Victor Hugo tells of a man caught in the quicksand of the coast of Brittany. At first walking becomes more difficult. Then he finds he is sinking in the ground. It is up to his ankles, his knees, his waist, his shoulders. The more he struggles, the deeper he sinks. Suddenly he is drowned in the earth. It is not a nice picture. Nor is it nice to see one's life closing in on him because of sin. Jesus made it clear a man sinking in sin cannot be saved by another person in the quicksand of evil. The man who rescues must be on solid rock.

Therefore Jesus challenged men to move out from the shore of accepted tradition, to seek and to save the lost. In such a program there was no place for the person who simply wanted to be entertained.

When we come to think of it, the greatest achievements of life are not made by those who cling to the shore, but rather by those who dare to adventure. The men who have made history have pushed away from shore. They have been the Norsemen who ventured to sail west in search of strange lands; the Phoenicians who mastered the Mediterranean, who pushed out beyond the pillars of Hercules. They were the men from Spain and Portugal who sailed the rough seas to the western world.

Before the days of Columbus and Magellan men believed it would be dangerous to venture out upon the sea too far. There were even those who thought demons and monsters awaited the foolish beyond the horizon. However, but for a few men who had the courage to move away from the shore the western world would have remained undiscovered. The poet has depicted Columbus sailing out beyond the sunset with no compass but a star. The log of Henry Hudson exploring the great river reveals the thrill of adventure.

In some way Robert Louis Stevenson found a true vein in mankind when he wrote Dr. Jekyll and Mr. Hyde. In the personality of men are conflicting forces.

There is the instinct to play safe, not to go out too far. There is the contemplation of the price one might pay for adventure. The dangers of the deep are so vast. They are very much more imminent and greater than the dangers on the shore. It is easy to go along the shore. It is nice, always, to see the shore, to be so near that a cry for help would bring instant rescue. So near that a little strength would save all.

The other impulse sends men out to do great things; to make heroic stands; to raise one's eyes toward the unknown and wonder what lies beyond it. It is in response to this impulse that men write their names on the manuscripts of the world. Charles Lindberg, in "The Spirit of St. Louis," tells of his feelings when he left the coast of America realizing that there were three thousand miles of ocean before him. Yielding to the spirit of adventure, he made history.

Galilee was a smug little place nineteen hundred years ago. The Pharisees, with their legalistic system, were quite satisfied. Jesus seemed to be a shocking person. The first sermon He preached in Nazareth stirred up a riot. On other occasions men hurled stones at Him. The religious leaders conspired against Him because He advocated a new way of life. Political officers were concerned about this new kingdom He proclaimed.

Jesus urged men to move out in the great adventure of God's love, to break away from the shores of hate and prejudice and practice brotherhood. He pled with them to come to Him for redemption and not put their trust in sacrifices. He invited them to follow the way of love and forgiveness which with God were boundless, and to see if meekness, mercy and purity of heart would not make for a better way of life and God's finer world.

Christ has called men to heroism. Livingston in the jungles of Africa, Booth in the slums of a great city, Wilberforce in Parliament fighting to free the people, Schweitzer healing bodies and leading native souls to redemption, millions, who by Christ's power enable goodness to abide where hate was, purity to abide where licentiousness was, forgiveness to abide where bitterness was, are a few of the endless results that come from following Christ away from the shore to the wonders of the deep.

It is a fact that when men launch out into the deep they frequently are misunderstood by those who fear the deep. It was so with Jesus. Who were His enemies? They were the Pharisees, the Roman politicians, the blind leaders of the blind. Their concern was to maintain special privilege, and their fear was the cultivation of spiritual adventure would cause men to challenge a way of life from which they were profiting.

Even today, we find people who are opposed to inquiry. They somehow feel that truth cannot stand the light. How many times have we heard the cautious say, "Better leave well enough alone." and "Doubt your doubts and believe your beliefs." However, we believe the words of Jesus, "Know the truth and the truth shall make you free." We believe that what is true will stand, what is false will go, that "truth crushed to earth will rise again."

Christianity has been responsible for universal education. It has fearlessly followed the Master's words, "Seek and ye shall find, knock and it shall be opened unto thee." The spirit of the scientist who labors to find, the hope of the inquirer who labors to know, the searching of the hungry soul who prays for forgiveness, all are the direct results of Him who said, "Follow me, and I will make you to become." Every person who seeks to know the truth can feel, regardless of the prejudice of men, that Christ's spirit will sustain him.

If men venture out into the deep, they must understand what to do and where to go. We have built mighty kingdoms, enlisted great armies, constructed vast industries. We have in our hands atomic power sufficient to build a new day or destroy a society. We are in deep water. We need a new motive, a great objective. Where can we get it?

It is obvious our educational institutions, as fine as they are, cannot provide it. So many of our graduates are confused, and have no sense of the unity of life nor of the purpose that runs like a clear stream through the muddy flats of history. Where can we get what we need?

We must turn to the Book of Life. We must reach out in prayer toward Him who can make all things new. He was having a difficult time putting a puzzle together. After several discouraging hours he dis-

covered that the back of the pieces seemed to be the component parts of a map. A little later he found that the back of the puzzle was a map of the United States. So he put together the map of the U.S. and thus completed the puzzle.

Life appears to be confusing. At times, in frustration, we wonder what to do. The waters are deep and dangerous. We turn to the teachings of Christ and find the principle of guidance unmistakably revealed.

MONEY TALKS

JOHN W. MCKELVEY

MONEY is one of the world's most unusual inventions. Every age and every nation devises a different kind of money, vainly hoping by some magic manipulation, to satisfy the unceasing demand for more and more money. Notwithstanding the countless innovations in the systems of money and the multiple varieties of money, money continues to be the same talking medium, the medium of exchange, as it was from the beginning of its existence. And 'love of money' remains to this day, the same fatal 'booby trap' lying concealed in the pathway of true and lasting values.

We generally think of money in terms of silver and gold, but for many years most of us have seen no gold coins and for the most part, we handle what money we do see, in the forms of paper, either checks or paper bills. Herein is revealed what a remarkable invention modern money, at least, is. With a check for a hundred dollars or a hundred dollar bill in our hands we are as content as a miser before his stacks of silver and gold coins. The hallucination has been carried so far that 'cold cash' to us, more likely means a negotiable check, paper money, or a bank book!

While our modern substitutes for real 'cold cash' have their merits, there are many disadvantages and embarrassments arising from the use of them, to which time and experiences have made us indifferent. Consider the simple matter of exchanging a check or a ten dollar bill for silver. Obviously the bank teller is under perennial strain in this sort of thing. If it is a check, he looks it over with the air of one who says, "I am sure this is forged, but I can't prove it as yet." He casts a furtive eye in your direction to ascertain whether you show any signs of uneasiness,

a sure indication of complicity. Then nervously, but heroically, he asks for some identification. You shove it tremblingly under the window bars and stand there while he scrutinizes your driver's licence, your registration card, or what have you. If it is a paper bill, he takes the note, turns it over, yanks it to make sure he is not seeing things, scans it top and bottom, then suddenly looks up at you to reassure himself that you have not weakened and fled in fright, and then, if he is satisfied, he counts out the desired change, not without a faint trace of reluctance. All this mental torture is inflicted on us in exchanging paper money for silver, because there are definite disadvantages and hazards in connection with paper money, even apart from forgery and counterfeit.

To begin with, our paper bills are all alike in size, weight and texture, regardless of denomination. The only way to distinguish the different amounts is by reading what is printed on them. Not infrequently we are the victims of our own faulty eyesight, or in our haste we pay out a ten when only a five was due. How much easier things would be if we handled nothing but silver and gold! We would know the difference between a dime, a quarter, a half dollar and a silver dollar without looking. There is a decided difference in both size and weight. If for any reason we are suspicious of its fraudulent character, we need only drop it on the counter and hear it ring. If it rings true, good; otherwise, counterfeit.

Whether it was for this reason or for other with which we are equally familiar, the expression 'money talks' came into use, and whether it is paper money or cold cash, notwithstanding the arguments pro and con, people are still bewitched by this talking medium and are still willing

to lose their souls trying to lay up for themselves 'treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.'

These words of Jesus have lost none of their significance. Pertinent as they are in our modern world, they intrigue us to look backward to that ancient world to discover something of their meaning then. Even in Jesus' day, money, as we understand it, had long been in use. Minted coins began to circulate in Palestine as early as the fifth century B.C. when the silver Daric of Darius the Great found its way into lucky hands. In the time of Alexander the Great the standard of coinage was introduced into the Holy Land, but had dominance only for a brief period. When the Egyptian Ptolemies in the following century extended political domain over Palestine, they inaugurated the Egyptian coinage system.

Thus, from century to century through the last half of the Old Testament millennium the people of Palestine learned the 'talk' of many systems of money, foreign money, but nonetheless not unwelcome on that account. It was not until the Maccabees seized control of the country in their bloody revolution that the hated tribute to foreign oppressors could be forgotten and a coinage system of their own could be attempted. Silver and bronze coins were the first to be minted.

This sovereign privilege to mint money was jealously cherished by the Jews, through many political vicissitudes down to the end of the Herodian House under Agrippa II. Even when Bar-Kokba, in A.D. 132-35 led the Jews in their last futile revolt against ancient Rome, that indomitable leader claimed success by re-stamping the imperial silver and bronze coins with suitable Hebrew symbols and inscriptions. That was the last occasion until modern times that the money of Palestine carried any symbols of or reference to the Hebrew people. Since World War I, when the British Empire took the Holy Land under its wing, Palestine coins have been stamped with three tongues, English, Arabic and Hebrew. If any money 'talks', that money does! The Hebrew inscription is the abbreviation of "Land of Israel," a rather unpopular inference among the Arabs.

It is astonishing how many of the coins of these ancient systems have survived.

It seems inconceivable that people should lose so much money. Every important museum and many private collectors possess quantities of old Palestinian coins of every type ever minted. These coins fairly 'talk' to you as you hold them in your hand. They bring you considerably nearer the viewpoint of Him who replied to the pompous Pilate, "My kingdom is not of this world."

Most of Palestine's ancient coinage was crude workmanship. The shape was irregular, the superscription often indefinite. It was not always wise to do business with such misshapen and badly minted money, but of course this type of money was used far less than we use minted money today. The payment of taxes, tithes and the like was made with it for the most part. Business transactions involving large amounts were conducted usually with the payment of silver and gold by weight in rings or bars.

In the ancient world minted money was the first nation-wide advertising stunt ever conceived. Each new ruler immediately sold himself to the people by minting coins with his likeness stamped upon it. It was because of this fact that Jesus had occasion to inquire, "Whose likeness and inscription does it bear?" and then add "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's."

It is striking that the Roman Caesars, the Herods, and the rest of that fraternity of kings and emperors owe much of their claim to fame to the fact that coins bearing their names and faces are turned up by the searching bands of archeologists, and so help round out the picture of antiquity. There were, indeed, rulers of this world, as their coins testify. Alas, how many would we remember for their own sakes!

The one Man whose face was never traced upon a coin, who had to borrow the money required for the temple tax, and who was so impoverished of this world's goods that the foxes and the birds fared better than He, this Man is remembered to this day, not because He minted money, but because He made the poor rich and shared without stint or I.O.U.'s, the unsearchable riches of His kingdom.

In no sense did Jesus repudiate money,
(See page 356)

The Editor's Columns



SIX HUNDRED FOLD

SMALLER than our state of California and boasting a lesser total population than some of our larger cities, Finland can hardly be reckoned one of the larger nations of the world, in size.

Yet the size of a nation, like the size of a man, would you seek the honest appraisal, is a spiritual thing, not meatily gross, and if you measure little Finland with any yardstick of spiritual discernment, you may find yourself wondering as to the worthy size of your own country.

Lying as an independent buffer-state, along the Iron Curtain of Russia, and listing in the hundreds the major and the minor conflicts that border has seen, during the relatively few years of the life of Finland as a nation, it presents few problems to locate one probable source of the strength and sturdiness of soul of the Finnish people.

At the bountiful board at which I sat, sat also Dr. Elis Gideon Gulin, Lutheran Bishop of Tampere, Finland. He had been in attendance at Evanston, and was upon a speaking itinerary of such close-coupled proportions as to try the physical limitations of men younger than the early sixties of their years. But the bishop is a dynamo of energy, zeal and activity for his Lord, and he was taking his program in stride.

During the war, Finland, being over-run by the wild hordes sweeping over the borders out of the East, suffered the destruction of countless of her churches, and after the war the Lutherans in the U.S.A. contributed one million dollars toward the rebuilding of the Finnish churches. To us, of the clergy, even in these fantastic days in which the word *Billion* is being bandied about as though it were but a fraction of a shekel, a wee million still remains a considerable and for the most of us, an unattainable sum.

It appeared much in the same wise to the Finnish people, too; yet though the gift was a generous one, it was not enough to meet the reconstruction needs of the Finns, as they saw those needs.

So, instead of accepting the gift in cash or its equivalent, they secured the consent of the doners to accept the gift in the shape of a million dollars worth of coffee, which was currently in very short supply over there.

To put the thrilling and inspiring tale briefly, the proceeds from their sale of the coffee amounted to six million dollars, which went into the reconstruction work and into the erection of a beautiful educational institution for the training of lay-workers for the church, workers who are already doing yoeman service in the vineyards of the Master.

And somewhere, far back in my mind, as the good bishop told the story, I saw the figure of a man with a spade, a man to whom had been entrusted a talent and of whom it was written, "But he that receiveth one talent went away and digged in the earth, and hid his lord's money," and I was thankful that as recently as 1949 there were profitable servants to inspire us every whit as much as do those in the narration of St. Matthew, for we need to remind ourselves more than we do that all the faithful servants are not bound up between the first of Genesis and the twenty second of Revelations. They are more plentiful today than ever, or to what do our efforts amount?

The Good News, as written by the physician, Luke, is, as Stevenson said, the most beautiful book in the world. It can be read comfortably in two hours and to read it at a single sitting will give a feeling of the meaning, and beauty, and unity which the reading of separate chapters cannot convey.

C. Irving Benson

THE CHURCH *at* WORK



CHRISTMAS SERVICE

WITH STAR AND CANDLE-LIGHT

This service is suitable for any hour and might be planned for a specific group or groups, whether for use in the early morning or afternoon when the small children may accompany their parents.

The Wise Men might be represented, suitably garbed, and there should be a large illuminated star placed where the worshippers may focus their attention during the service.

ORGAN - Noel.	Guildmant
PROCESSIONAL - O Little Town.	
CHORALE - Hail To The Lord's Anoint- ed.	Old German
HYMN - Away in a Manger.	Luther
QUARTETTE - Stille Nacht.	Gruber
CAROL - The Cherry Tree.	
HYMN - Weinacht.	Harrington
OFFERTORY - Gesu Bambino.	Yon
HYMN - It Came Upon A Midnight Clear.	
CAROL - All Hail, We Sing To Christ The King.	Semper
CHORALE - While Shepherds Watched.	
QUARTETTE - Christmas Song.	Harring- ton.
CAROL - God Rest You, Merry Gentle- men.	Old English
CAROL - Shepherd's Story.	Chope
RECESSIONAL - Angels From the Realm of Glory.	
ORGAN - Marche Pontifical.	Vidor

CANDLE-LIGHT SERVICES

Splendid suggestions, and detailed program outlines for Candle-Light Services may be had from the Emkay Candle Company, (Muench-Kreuzer Company).

Syracuse 1, New York, for any occasion or season of the Church Year, simply by asking for them. Be sure to print your name and address on your request, in order to insure your receipt of the services you desire.

A FAMILY ALTAR FOR ADVENT

The commission on Evangelism, Evangelical and Reformed Church, 2969 West 25th Street, Cleveland, Ohio, issued a booklet for Family Devotions during Advent, compiled by Edward W. Brueske, of the Committee on Vital Christian Living. It contains perforated pages with individual prayers for distribution to family members so that each may take an active part in the devotional hour. Write to the above address for information. The plan is admirably suited for family or any other group devotions.

SHOULD CHURCHES ADVERTISE?

The question is often asked in every church and church group and is as often in the mind of every minister. Of course the church should advertise. The next questions are "What are the best media" and "How are we to raise the needed funds?"

Some years back, the Rev. Edward R. Welles, speaking before a group of churchmen, urged them to modernize their approach to the general public by using advertising methods, a wider use of the newspaper, radio, direct-mail and even outdoor sign-boards. Further, he urged "Too much dignity means too little prog-

ress! The most dignified thing in the world is a corpse; the most undignified thing is a growing baby. Too many of our churches are like corpses. Too few are like a growing baby." Those who wish to build a growing church must reach the unchurched in the local community, and turn them into active, dedicated believers and workers for the growth and welfare of all concerned.

That was true a few years back. It is just as true today. Advertise!

WHITE GIFTS SERVICE.

Readers who have inquired about the "White Gifts" Christmas season programs, and have files of the Expositor available, will find the following references helpful:

Vols. 31 page 332, 34 page 175,
17 page 245, 18 page 259 and in
Vol. 14 page 147.

"White Gifts For The King" was published by Meigs Pub. Company, Indianapolis, Indiana. Local city libraries will have it and it may be available in used book stations.

MUSICAL PROGRAM FOR ORGAN DEDICATION

Prelude -

The Heavens Are Declaring, Marcello
The Bells of St. Anne de Beaupre, Russell

The Call To Worship

The Processional - The Church's One Foundation

The Invocation

The Scripture Lesson - Psalm 148

Anthem - Psalm 150 Frank

Quartette - Fear Not, O Israel Spicker

Anthem - Come Ye Blessed Scott

Announcements

Hymn - Saviour, Thy Dying Love

Presentation of Tithes and Offerings

Offertory - To A Wild Rose MacDowell

Organ - (Name of Organist)

Toccata and Fugue in D Minor, Bach

Fountain Reverie Fletcher

Sonata No.2 in C Minor Mendelssohn

Grave. Adagio. Allegro. Fugue.

The Bells of St. Marks Russolo
Evening Angelus Bonnet
The Benediction With Choral Response
Silent Prayer

Suggested Litany;

PASTOR - Forasmuch as God has blessed and prospered us, and through faithful men and women has given us the means to provide this organ for His praise, in gratitude to Him,

PEOPLE - We dedicate this organ.

PASTOR - That His glory may fill our hearts with song,

PEOPLE - We dedicate this organ.

PASTOR - That the weary and sorrowing may hear the voice of God in music,

PEOPLE - We dedicate this organ.

PASTOR - That the children of our homes may learn the songs of Zion,

PEOPLE - We dedicate this organ.

PASTOR - That we might witness of our faith in the Eternal God, Father Son, and Holy Spirit,

PEOPLE - We dedicate this organ.

Walter R. Young, D.D.

WHEN CHRISTMAS COMES ADVENT PREPARATIONS

For a brief season, so swift to go, a spirit broods over us, healing our broken hearts and jarring wills; strife, anger, vanity fall away, while we live in an atmosphere where love is the law. If it might abide long with us it would be well with our humanity and pity and joy would walk the common ways of life, - but the season, the day, the hour are gone, while the welcome is still on our lips.

Beside the story of Christmas, every romance is tedious and tame. The perfect art of the story fits the perfect poetry of the fact. It must be true for no one could have imagined it; it is unthinkable, say the wise. God comes to us, God comes to man to reveal Himself in the little, humble things of life. God is so great, so loving He can afford to be lowly, and walk with us, walk with man, in order to teach us the meaning of love. Love is always lost in immensities; love is understandable and near when it comes to little things, little, gentle deeds and words.

That is why our season of preparation for Christmas is humble, homey, near to our hearts, - a family and personal event, too great for us to understand without His nearness.

A brief season, climaxed by one day in a year, when love shines so bright that its nearness, its warmth and its reality haunt us and walk with us into the days ahead. Christmas! Christmas Day! A magnet draws us toward the mere thought of its meaning; memory if its love, joy, kindness, haunts us through the coming days. The magic day of love that turns us all into trusting children, with hope and trust shining forth from every face, indicating for a brief time *what man really is*, when his thought and interests are centered in the real things of life, and his songs of joy, gifts of love, forgiveness of wrong, overshadow all else, - make him a child again.

Taking time to listen, we hear again, *Except . . . ye become as little children, ye shall not enter into the kingdom of heaven . . .* and we know in our hearts that this season of returning again to basic things of life, - love, trust, forgiveness, and looking forward, . . . this is not a backward step, but a forward step, and we pray God that we be given the grace to convert this symbol of the good life into reality, when the air is foggy with dire predictions of many kinds, and pronouncements by those who pose as having the answers to all questions relating to the coming day. He says, *Except ye become as little children . . .* Let us heed this word from Him who came to show us the Way.

Joseph Fort Newton

WHY GREETING CARDS

I send birthday and wedding anniversary cards to the members and children of our church. Why?

There are several reasons, the most obvious of which is that it pleases them who receive the cards. Further, when I came to this parish, I noticed various people refer to birthdays and anniversaries, but I did not know of events in advance. I did not have enough personal contacts with the people, I was unable to get around into each home as one can in a smaller parish. Therefore, sending birthday and anniversary cards is an effort to make personal contacts occasionally.

To get the dates I asked the people in our monthly Redeemer News, to write the dates on the margin, tear it out and place it on the offering plate. None did this. Then, at a communion service I asked them to put the dates on the back of their communion registration cards, but many did not bother to do it. The way I actually get most of the dates is by asking for them in every home where I visit. In the case of new members, I merely ask for this information as a matter of course, when they give their full names.

When I have the full information desired, I make out a card for each person with the date on it. Thus a few minutes each day is sufficient to write up the necessary cards.

The appreciation of the people is very real, because many of them are much surprised to receive the greeting cards. Some have called immediately on the phone. One elderly woman said it was the first anniversary greeting card she had ever received.

The birthday cards which I use can be bought from any religious publishing house. the anniversary cards are not as easily found. I have, on occasion, used an ordinary correspondence card and written on it, "May Christ bless you on your wedding anniversary."

This is a plan I recommend to every pastor regardless of the size of his parish.

Howard A. Kubale

THE COMPLAINT BOOK

From the Lutheran Digest comes this suggestion.

A clergyman kept on his desk a special notebook labeled "Complaints of Members Against Other Members." When someone called to tell him the faults of another, he would say, "Here is my complaint book. I write down what you say, and you can sign it. Then, when I have to take the matter up officially, I shall know what I may expect you to testify to."

The sight of the open book and ready pen had its effect. "Oh, no, I couldn't sign anything like that," invariably was the answer and no entry would be made. The book is forty years old and still is blank.

WHAT IS CHURCH MEMBERSHIP

A group of laymen were asked by their pastor to define Church Membership, and they set the following standards:

1. The true member attends church Sunday permitting only that to keep him from church which would keep him from his business.
 2. Practices daily devotions, studies his Bible, and prays.
 3. Assumes responsibility, accepts some definite task in the life of his church.
 4. Tithes his income.
 5. He is one whose life and words witness for Christ in every area of his experience.
- Exchange
-

YOUR METAL WARE CARE

Those of us who have experienced no small difficulty in preserving the gleaming original new-look of our altar metal-ware will be grateful for the fact that the following suggestions on the care and handling of altar metal ware have been made available by the SUDBURY BRASS GOODS COMPANY of Boston. Among them may lie the solution of our problem.

LACQUERED BRASS

1. Handle brass pieces only with gloves, if possible.
2. Wipe with a piece of clean soft flannel immediately after handling to remove all traces of perspiration which has a corroding effect upon lacquer.
3. If noticeably soiled wipe with a damp cloth and dry thoroughly at once.
4. Under no circumstances use any metal polish.
5. Store in a dry clean place and see that edges or corners are not rubbing against anything.

ALUMINUM

1. Wash with hot, soapy water, rinse and dry.
2. To restore high luster, polish with Dupont Chrome and Metal Polish.
3. While in storage, check to see that edges and corners are free from contact with any rough surfaces.

NICKEL SILVER

1. Wash with hot, soapy water, rinse and wipe dry.
2. If tarnished clean with Copper-Brite, Dupont Chrome and Metal Polish or any similar cleaner.
3. DO NOT store in commercially-made tarnish-resistant bags. Their use may result in chemically damaging reactions.

STERLING OR SILVER PLATE

1. Polish with any reliable silver polish.
2. Care for it exactly as you would your cherished, heir-loom silver at home.
3. Store carefully.

FOR ALL METAL.

No metal object will retain its new look indefinitely. Usage, care and environment determine the life of any metal finish.

When worn-appearing areas or scratches develop, the article should be returned to the manufacturer for refinishing at a nominal cost.

Store all metal-ware in a clean, dry area so that edges and corners are free from all danger of rubbing or chasing.

All engraving of lacquered brass or plated materials should be done by the manufacturer. When such engraving is done at a later date the lacquer or plating is broken, exposing the base metal to discoloration and the need for refinishing.

BOOKS YOU WILL FIND HELPFUL

1. *More Plays and Pageants for Many Occasions*, by Ernest K. Emurian, Wilde, Pub. 1954. \$2.50 contains 10 individual programs, emphasizing family and home life, historic and national, spiritual life, patriotism, etc. You will like and use it.
2. *Playlets and Poems for the Church School*, Flora E. Breck, Wilde Pub. 1954. \$1.50. In this 50 page booklet the worker in the Church School will find ideas for use in programs for Christmas, Easter, Children's Day, Rally Day, etc.
3. *The Story Of The Manger*, by William Allen Knight, Wilde, Pub. 1954. \$1.00. Expositor readers are familiar with Dr. Knight's winsome presentation of the Christmas Story in former volumes, *A Lovely Find*, *Our Bethlehem Guests*, *A Christmas Secret*, *A Crisis in Morningsdale*, *The Sign of A Child*, all widely distributed.
4. *The American Christmas*, James H. Barnett, Macmillan, Just released, 173 pages, \$2.95, presenting "A Study in National Culture," in six chapters:- Christmas in the Making, Social Role of Santa Claus, Christmas in the Church, Family, and School; Exploiting a Festival, Social Aspects of Christmas Art and The Cult of Christmas.
5. *The Greatest Gift*, Picture Stories of Jesus, by Mary Miller, Illustrated by Harold Copping, Revell. \$2.50, very suitable for the Sunday School library and recommended for gift purposes.
6. *Channels of Spiritual Power*, Frank C. Laubach, Revell 1954. \$2.50. This is

announced as the summing up of Frank C. Laubach's faith, philosophy, idealism, and spirit. This is a book for Leadership study.

7. *America's Spiritual Recovery*, Edward L. R. Elson with introduction by J. Edgar Hoover. Revell. 1954. \$2.50. This is a Must for your reading.

8. *My 100 Children*, Bernard E. Bain and Dale Kramer, Simon and Schuster. 1954. \$3.00, 211 pages. This is a book about 100 heroes and heroines who don't sit still for a minute; the story of a home for children in the foothills of the Blue Ridge Mountains, told by Dr. Bain, who runs it and "is run by it." Every minister deals with children and here is a story that really does things to the reader and shows much of the "inside know-how" necessary to lay the foundations for the building of worthy citizens, even under circumstances that may appear to challenge the wisdom and the patience of any adult leader.

After years of hearing of discontinued evening services, and midweek services, it is heartening to find this little item in *The Community Church bulletin* of Holy Trinity, Minneapolis:

"For many months now we have held a service of worship each day at twelve, noon, in our chapel. Everyone is welcome to attend this twenty-five minute service. You will find it a real middle of the day lift as you come into the quiet beauty of Christ's chapel. The pastor usually conducts the services. Occasionally a seminary student, the parish worker or the educational director might lead the service. An organist is usually at the organ. Come and worship with us."

This is something you might try in your church.

A WORD FROM THE PASTOR

"Again we make this request because of the many times the Pastor hears that someone went to the hospital, someone is ill at home, someone is in trouble and the Pastor did not call on them. Please notify the Pastor when you are to go to the hospital. Please call the Pastor when

he is needed. Don't rely on some one telling him that you are ill. Remember, if the Pastor does not call, it is because you have not informed him of your need."

Pastor Erling W. Rabe

LET YOUR PASTOR KNOW

*Mrs. Huff is up the Miss tree
On a seat fixed good and firm,
And she'd like to tell the Pastor
Some things to make him squirm!*

*Mrs. Huff was sick abed, sir,
Yes, sir, sick abed a week;
And the Pastor didn't call, sir,
Never even took a peek.*

*Wasn't that enough, sir,
To provoke a saint to wrath?
And to make a Christian pilgrim
Wander from the churchly path?*

*When I asked her if her doctor
Called to see her, she said, "Sure."
And she looked as if she thought
I needed some good mind cure.*

*Then I asked her how the doctor knew
That sickness laid her low,
And she said that she had called him
On her phone and told him so.*

*Now the doctor gets his bill paid
With a neatly written check;
But the Pastor - for not knowing
Simply gets it in the neck.*

A.Q.Bailey in
St. Mark's Messenger

THE COVER PICTURE

The Park Ridge Community Church of Park Ridge, Illinois, reverend Orvis F. Jordan, LL.D., pastor, has recently unveiled a unique memorial to one of its members, in the form of a bas-relief panel depicting THE REFORMERS - six of the early church leaders most widely revered by church people everywhere.

Standing in left center are Martin Luther and John Knox in conversation. To their left stand Roger Williams and John Wesley. Seated left is John Robinson, pastor of the Pilgrim flock of Mayflower fame, the spiritual father of Congregationalists; and seated at the far right, Alexander Campbell.

The memorial plaque sets forth the message of the Park Ridge Community Church which has in its membership, representatives from twenty-eight different denominations. It also expounds, in a larger way, the message of the growing ecumenical movement and the hope that glows within the heart of countless Christian believers.



The Pulpit

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Quit You Like Men

NORMAN E. NYGAARD

Text: 1 Cor. 16:13. Watch ye, stand fast in the faith. quit you like men, be strong.

AS we were leaving New York harbor in a troopship in the spring of 1942 we slipped out one evening, through anti-submarine nets and for the next several hours zigzagged through the mine-fields.

At about the same time, the Swedish liner Gripsholm, also sailed. She had on board the entire staff of the Japanese embassy. Since she was sailing under protection of the international Red Cross her decks were lit up like a Christmas tree. Our troopship, of course, was completely dark, as were all of the other ships in our small convoy.

Some way or other, one of the destroyers of our escort got between a U-boat and the Gripsholm. The U-boat was evidently one of a number of them which waited just outside of the mine-field. In any event, when the destroyer was silhouetted against the lighted vessel the submarine opened fire on the destroyer.

I was up on deck with another veteran of the First World War. Both of us, years before, had sailed out of the same harbor on our way to France. For a while we watched the running battle between the submarine and the destroyer. Finally he turned to me and said, "Well, Doc, this should separate the men from the boys."

He was not critical of boys as boys. He merely intended to say that the experiences we were facing could not be confronted in a juvenile way. They had to be met by men.

One of the greatest disciplinarians in the college field was the late Christian

Gauss, dean of Princeton University. He was one of the best-loved men ever to occupy such a position, but he had certain ideals and definite ideas regarding conduct. "Treat 'em like men!" was the formula that he evolved for college students.

He had to deal with problems of hazing, brawling, drinking, or just throwing rocks at Dr. Hibbens' airedale. Very tolerant of what was just done in fun, with a keen sense of humor and ability to take a joke, he couldn't see that vandalism was humorous or that the strange sadism which some students practiced on others was at all funny. So when punishments were meted out they were meted out not on the basis of juvenile delinquency, but on the basis of adult standards of conduct.

Most teen-age boys want to be treated as men, but society is so geared that it acts as if they were mere children. And still there is a tremendous amount of juvenilism in modern society and even in the field of religion.

Take a typical cocktail party, for example. There are always those there, whether in their twenties or their fifties, will be acting like juveniles. This is not a temperance lecture. The question of whether or not Christians should drink is not under discussion. But we are considering the problem of the individual who guzzles and immediately makes himself obnoxious. It is a form of juvenilism which plagues our modern society.

Turn to your radios or TV sets. Listen to the commercials! They are all pitched to juvenile level. Pound a table. Repeat over and over that a certain brand of beer is the beverage to drink, that a certain kind of cigarette is the one which every

one should smoke, or one should hasten down to "The Smiling Algerian" to pick up a used car at the unheard of price of only \$1295, with absolutely no money down and an eternity in which to pay. It is comic-book stuff, but evidently the industry assumes that America is wholly juvenile and unable to digest either program or advertising, which are pitched at a pretty low intelligence level.

Consider your newspapers. They are filled with long articles concerning the squabbles incident to the election of a Miss America or a Miss Universe, or the asininity of the neurotics found among the motion-picture people or the international set, and the really important news stories are crowded off the front page. There are, to be sure, in the field of journalism, some notable exceptions, but the vast majority of papers still assume that America will never come of age. Even the editorial page is pitched at the thought-level of the comic strips.

Certainly we would not want to have our newspapers and magazines filled with nothing but discussions concerning the hydrogen bomb, air-borne invasions of and by Russia, and the stories of continuing crises in international relations even though they are all problems we are facing, and there should be intelligent discussion of them along with other vital developments in the national or the international field.

And we still have many churches which have a wholly juvenile approach to religion. God is a stern old man setting down the sins of all mankind in a huge ledger, "You'd better be good or God will note down all your bad deeds." Some preachers, and unfortunately a considerable number whose programs are broadcast still try to frighten people by holding them over the bottomless pit when there are thousands in their congregations who know through personal experience what hell is for they have lived through it during war-time or are living in it at this moment.

Paul's word to all of us today is, "Act like men. Be strong." Act like adults!

What are some of the characteristics of the adult or mature mind, the person who has an adult viewpoint? Well, there is the ability to consider all phases of the problems which confront us. The im-

mature mind will start a fight at the drop of a hat and then may as easily turn and run when the going is rough. In the international sphere the immature mind says, "One of our planes has been attacked, Let's go to war."

Jesus explains how the mature person will react when He cites two examples in Luke 14:28-32 where He says, "*Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?*" "*Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying This man began to build and was not able to finish.*

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."

When a war has just ended, before arrangements have been made even for the disposition of the troops, or a durable armistice, the immature mind says, "The war is over!" And the clamor begins, "Bring the boys back home at once." The adult mind evaluates the international situation. Such and such are the problems confronting us. Such and such are our assets. If we follow one line of conduct certain results are bound to ensue. If we follow another line certain other results seem probable. Caution is indicated. Not cowardice, not foolhardiness, but a careful evaluation of the processes of history.

Secondly, the person who possesses an adult mind is able to put himself in the place of the other fellow. The childish mind is essentially selfish. It is concerned with its own welfare and has but little concern for the welfare of others. There are many adults who can only see issues as they refer to themselves. The man in his thirties, with several children, who becomes enamored of some woman other than his wife, is a case in point. He will leave his wife and children for this new light of love without any compunction. He does not recognize the fact that he has responsibilities, that a family of children look up to him for leader-

ship and security; he only has desires.

If coffee goes up from five to ten cents a cup, the person with a juvenile mind rails at such a situation. Its a conspiracy against him personally. He does not take into consideration the possibilities of frosts in the coffee-producing countries, or a gradual rising standard of living for coffee pickers. His only concern is that he must pay more for a cup of coffee and so he complains. Mind you, I do not say that ten cents is an equitable price for a cup of coffee. I'm merely saying that before we judge its fairness or unfairness, we study the conditions that brought it to pass. I use this as a good example of an attitude which makes no analysis of the basic needs of others. This attitude is concerned only with selfish, individual needs.

"Quit you like men," says Paul, "Be strong." Well, strength almost inevitably comes when we act like men, when we conduct ourselves like adults. Some years ago, when my son was but a high school student, I was one of a group of ministers who were fighting for the soul of a city in the eastern part of the country. We were battling against the underworld, against crooked politicians, yes, unfortunately, even against some of the officials of our churches who profited from the vice which was dominant in our community.

One day my son said to me, "A fellow whose father is one of the racketeers, said something about you today that almost got me into a fight. He said you were scared stiff."

"What did you tell him?" I inquired.

"I told him he was off his rocker," my son replied. "No cheap racketeer could scare you."

"Well, Shorty, he was right," I told him, "I am scared, but I'm not nearly as frightened for myself as I am for you, for your little sister, and for mother. But I am scared. I just don't know when they'll strike or how they'll strike. But if they do it will be in the dark, not man to man or face to face. But I don't intend to let them know I'm scared. That's a secret between us. And just because I'm scared and probably the majority of the other preachers are scared too, but it doesn't mean that we're not going to fight to a finish, for we are. Just because we are

scared we're not going to run."

I've never asked him if he was scared in Korea when mortar shells and grenades were popping around him and he was giving first aid to wounded men when he, himself was wounded. He probably was.

Well I remember what two great strapping constables from North Ireland told me one day when we were discussing the so-called "Irish Republican Army," which was an underground organization that plagued both Ulster and Eire. "They bomb your barracks," one said, "and the houses where you live. They shoot you from ambush just at dusk. You never, never know when one of them will stab or shoot you in the back. We're afraid of them, it's true, because they won't fight like decent men; we won't let them defeat us. Because, you see, we're fighting for our king, we're fighting for our faith, we're fighting for decent government, and they can't defeat us."

Possibly an adult mind, you see, does make you strong. If you have an adult mind you can stand fast in the faith. You can meet life's problems and life's hardships when they beset you. Be adult, therefore. Be men. Then you'll be strong!

"Quit you like men."

Preaching Certainties

WILLIAM KRUTZA

Text: I Cor. 14:8. For if the trumpet give an uncertain voice, who shall prepare himself for war?

IN THIS age of fear, war, and the atom power and potential, men are seeking a sound spiritual philosophy. This is an age for the church to take advantage of the circumstances by declaring itself and its message. Yet, in very much of our teaching and preaching a great lack of security and personal daily reality is to be found.

The men and women coming to Sunday School and church services are seeking something to strengthen them in the strenuous battle of life. It is the task of the teacher and preacher to prepare them as loyal soldiers of Jesus Christ, but "If the trumpet give an uncertain sound, who

shall prepare himself to the battle?"

Teachers and Preachers are apt to give a discussion on a passage of inspired writ without making any personal applications. The teacher will say, "There seems to be some type of trouble or problem in the Corinthian church and Paul was writing to them about it." The very same trouble or problem might exist within the class or church, but the listeners do not receive a clear note of instruction concerning the difficulty, consequently little is gained by the individuals present even though a splendid exposition was given.

Upon comparing the church of the book of Acts with most of the churches of our present day, we conclude that the early church at least knew what it believed and practiced. There was a certainty concerning the risen Christ, the power of the Holy Spirit, the baptism of believers only, the duties of believers, the officers of the church, the rejection of those who did not conform to the standards, and the true purpose of the church. Because of their absolute certainty of these things, they were powerful to influence a corrupt society. When they spoke the community took notice, and many were added to the church daily.

We have begun to lament the fact we are not like the early church. May our lamentations bring us to a place of repentance and recovery. Christ is the same as in those days. He can do the same work in His church today that was manifest then. He can use His chosen ones today to accomplish the great work of the church but they *must* be certain, sounding a clear note for Christ and against sin, if they are ever to regain the zeal and the results of our predecessors.

You have heard teachers and preachers begin their discourses by saying, "I am not positive that I can be sure that I know what I believe." In contrast with this we hear Paul saying, "I *know* whom I have believed . . ." Throughout history there have been men who have declared themselves and have stood firm. Evangelist Billy Graham's "The Bible Says," is a good example. We *must* be certain about what we believe before we can teach certainties to others.

Examine some of your uncertain sounds and find some way to teach certainties instead. Let us notice that many uncertain

sounds come out of lives that are in themselves uncertain about many doctrines, or are not occupied and pre-occupied with the Lord of the Book. If we are to proclaim our Christian teachings rightly, we must accept the fact that men will label us dogmatic, but it is better to be labeled a dogmatist than to meet the disfavor of God.

Some of the uncertain sounds concern salvation, spiritual peace, the duties of present-day believers, following the New Testament practices and worldliness.

If the teacher is uncertain about salvation the listeners will likely have a "think-so" salvation rather than a "know-so" salvation. The Scriptures give the teacher ample proof that salvation comes by faith in Jesus Christ. This salvation comes at a crisis-point called the new-birth. Salvation should be the most certain fact of our Christian experience. But if the teacher is uncertain, or teaches uncertainties because of unbelief or lack of personal experience, the hearers will be uncertain too. They'll have to be!

In a world of unrest *peace* seems to be a foreign word. It is often a part of our mental vocabulary rather than a part of spiritual experience. We can find "the peace that passeth all understanding . . . through our Lord Jesus Christ." If peace is taught by any other means, it will be an unstable peace. The teacher *must* know that *peace* which can only come through our Lord Jesus Christ.

Rather than offend some believers, few teachers will make any clear statements on the duties of Christians. This has crippled our churches, it has caused many active groups to become stagnant. In this the teacher must be fearless if he would declare the whole counsel of God. If Christians are uncertain about their duties, little or nothing can be accomplished to benefit the church or to bring souls to the Saviour. We must present a challenge to action! The world is becoming pagan faster than it is becoming Christian. There is small time to be wasted in frivolous chatter about the latest idea or method. Challenge others to pray, to give, and most assuredly to witness!

A variety of theological books has been written to support or rule out the practices of the early church. Few churches now practice feet-washing, allow women

to teach, practice public censure for unruly people, or the erasure from the church membership names of those who bring reproach upon the name of Christ and the church. These subjects become the means of endless debates which are of little or no profit to anyone. The teacher should study the Scriptural view of such matters carefully, and present it without apology. We should be certain about what we practice.

Probably, the greatest subject upon which we hear uncertain sounds is that of worldliness. Again we find a wide variety of reasons for this uncertainty. The greatest of them all is often the worldliness of the teacher. One cannot stand firm against sins he has within. The listener soon detects the hypocrisy. And many teachers are afraid to mention specific worldly practices as sinful because some of his hearers practice them. It may be that the listener would be offended and stop coming or giving.

Then there are many fanatical ideas about worldliness wherein many innocent practices are labelled evil. In proclaiming a certain sound concerning this monstrous problem, the teacher should once again seek to understand the Biblical principles that are applicable to every case. In declaring the principles, rather than naming the outward acts, the axe will fall at the roots of each one so troubled. One must remember always that worldliness is a condition of the heart. We can certainly proclaim that the heart that is pure before God is not one to be troubled by worldliness.

The age demands certainties. Our stand demands that we proclaim certainties. The best medicine for our churches, sick as they are, is the proclamation of the certainties of the Word. Now is the hour to prove by preaching and teaching, that the Bible *IS* sufficient. It is our only rule of faith and practice. Let us be certain about what we proclaim, that men may be prepared for the battle.

Dr. Henry Leeper suggests that the priest and the Levite, in the parable, who passed by the wounded man on the Jericho Road, did so because they were hurrying to a committee meeting on what to do for injured travellers.

You Can Begin Again

ERLE HOWELL

To every man there comes the wish to begin anew. In the midst of error and failure, every one has experienced the desire to begin all over again. Traditionally, the New Year offers just that opportunity. But most folks need that chance more often than once a year. When one comes to the close of a day with a feeling that he has left some task incomplete, his only consolation is that tomorrow will be a new day, offering a fresh start.

Sometimes one's failure not only brings sorrow to others but leads one beyond the point of mending the past. Every minister knows what it is like to receive a report of an ill person, at a time when pressure of other demands forbids an immediate response.

When there is a lull, the minister rushes to the hospital or home to find the patient has departed this life. With friends and family in sorrow, the pastor has a haunting sense of failure, that his last opportunity to serve that one is gone. His hope is that he may be more prompt in the future.

The most outstanding New Testament example of a man who failed and later availed himself of the occasion to begin anew, was that of Simon Peter. This man had the opportunity of the ages to start on the ground floor of the kingdom. He was a contemporary of Christ, a member of the inner circle, and a personal friend of the Messiah. For three years he lived in the presence of the Son of God.

Then one tragic night, with Jesus under arrest, His life at stake and the salvation of man in the balance, Peter could have spoken a good word for his Lord, but he failed. As a prisoner, Jesus had been taken to the palace of Caiaphas to be examined. False witnesses were there to testify against the Lord. Three times a messenger came to Peter saying, "Surely you know this man." Three times he cursed and swore that he had never seen Him.

This denial deprived Peter of a chance to aid his Lord. Impotently he must witness the enactment of the tragedy of the ages from the side-lines. Later, from a Jerusalem street he saw the One he had denied bearing a heavy cross toward Golgotha. Finally, he stood at a safe dis-

tance to watch his Saviour die. Because of his cupidity he could do nothing to lighten the anguish of his Master's heart.

Simon wept, but tears offered slight consolation to one whose betrayed Lord lay lifeless in a tomb. How Peter wished to begin anew!

When this man denied, he cursed and swore. This is the only New Testament reference to Peter's profanity, but the incident indicates that before he met Jesus, when things went wrong at sea, this fisherman could swear like the sailor he was. Thus, when Simon denied his Lord, he reverted to his former character.

Having fallen back, there was nothing to do but to return to his nets. When he announced to friends, "I'm going fishing," they replied, "We go too."

Peter and his friends spent the fruitless hours of the most promising night of the month with their nets. On the water, Peter relived boyhood experiences, dreaming of the Messiah as in former days. When he took no fish he was discouraged as in the past. A sense of personal failure cut to the heart. As he drank from the bitter cup of remorse, he knew he could not remain on the sea.

Throughout the night they followed the course which experience had taught would be most likely to yield fish. They tried one promising location after another, but caught not a fish.

For a last try they found a likely place. If fish were in the sea, they thought, surely they would find them here. But, taking nothing, their discouragement was complete.

It was the hour of dawn. The first faint rays of the morning sun began to show over the eastern hills. There in the twilight, they saw a figure. The man was trying to get their attention. They heard familiar words, familiar to every fisherman who has met a stranger on the water.

"Did you get any fish?"

Their negative reply revealed their failure and evident discouragement. The stranger motioned them to move over to their right. "There," He said, "is a big school of fish. Let down your net there."

They obeyed and almost immediately felt the familiar tug of the net. It was soon so heavy they feared it would break.

To John, the incident brought back memories. He glanced toward the shore and

recognized the stranger. To his companions, he said, "It is the Lord!"

Peter, verifying the report with a quick look, plunged into the sea, leaving the others to man the boat. Simon stood face to face with Him whom he had so recently denied. He knew that the presence of Jesus meant his opportunity to begin anew.

The chance to start all over again is craved by every man. Less is heard of good, New Year resolutions today than in former years. Can it mean that fewer people desire to begin anew? Have they lost hope that they can start again?

No, people today are as eager for the new life as ever. Often, however, they seek it the wrong way. A man said, "It's this old house. If I could have a new one my life would be straightened out and I could restore peace in my home." So he sold the old house and bought another. Getting settled was fun. For a few weeks life seemed different, but after a time, the old problems and attitudes that disturbed domestic tranquility in the former home arose to plague him again.

The thing that man failed to see was that the seat of his trouble was not in the house, but in his heart. To restore domestic peace, he must change his way of life.

A youth said, "I've been keeping the wrong kind of company. I'll give up my old friends and seek others." He found new companions, but since they were as much like him as former associates, soon he was in trouble again.

Beginning anew is not benevolently resolving to give up an isolated bad habit. A good resolution will avail but little unless the man, himself, becomes new.

Peter learned that on the beach. He and his friends found that Jesus had anticipated their needs. He had brought bread, started a fire and was broiling fish on the glowing coals.

He seated His friends about the fire in a manner similar to that in which He had placed the 5,000 a few weeks before, took fish and bread, invoked divine blessing, and distributed the food, Himself.

Jesus, nodding toward the fish, turned to Peter, saying, "Simon do you love me more than these?"

The disciple replied, "Yes, Lord, I love you."

"Then," said Jesus, "feed my lambs."

There was silence. Every man recalled the recent night when Peter had denied his Master. Presently the silence was broken again when Jesus repeated His question, "Simon, do you love me?" The answer was in the affirmative.

"Tend my sheep," was the Master's gentle charge.

Once more there was silence. The Lord waited for Peter to search his heart and dispel all doubts as to his devotion. Came the final question, "Simon, are you sure that you love me?"

Peter was grieved that Jesus asked him the third time, "Do you love me?" and the reply revealed his hurt. "Lord," he said, "you know everything. You know that I love you."

"Feed my sheep," was the Lord's final command.

In this dramatic moment, Jesus not only granted forgiveness, but gave Peter an opportunity to recommit himself to God. To show His confidence in the man, the Lord conferred upon him a sacred trust, a task to perform in establishing the kingdom of God and in building a new world.

The man who had failed in a crisis, was given another chance. The new life he found was more than a resolution to break a habit. It involved discontent and repudiation of the old way. It required emotional and intellectual commitment to the cause of Christ. Essential, was confidence that fellowship with Christ would make him strong to endure. Finally, he must identify himself with the kingdom by accepting a task that would put him in the forefront of the Christian movement.

Peter went forth a new person, never to deny his Lord again. Once his judgment erred, but he never again failed to take advantage of an opportunity to speak a good word for Jesus Christ.

Jesus came to help every man begin anew. He makes it possible for the sincere seeker to develop new habits and attitudes, regardless of time or place. To start over again, one need only give the Lord a chance to make him a new man.

Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibration as in twanging them to bring out their music.

Oliver Wendell Holmes

Spiritual Beauty

J. J. SESSLER

Text: Eccl. 3:11. He hath made everything beautiful in its time: also he hath set eternity in their hearts.

PSALM one hundred and four is the finest picture of the world of nature that can be found in literature. Here is a word-picture of the world in which we are living, that is inspiring. After reading it we cannot help exclaim with Solomon, in Ecclesiastes, "He hath made everything beautiful in its time."

This Solomon, who wrote our text, was considered one of the wisest men who ever lived, and with his wealth he surrounded himself and put on his person all the man-made beauty that money could buy. This man of splendor and wealth was thrilled by the beauty he saw in the natural world. Having received wisdom as a gift from God, he was wise enough to know that man can imitate but not duplicate God's beauty. Jesus emphasized this when looking on the fields one day. He said, "Consider the lilies of the field --- Yet I say unto you that Solomon in all his glory was not arrayed like one of these." "He hath made all things beautiful in its time."

When we consider how nature provides for all of our physical needs and at the same time has been made beautiful for the delight of man, we realize that God is both practical and artistic. God has wrapped the necessities of life in beautiful colors. I suppose that wheat would be equally nourishing if its color were not a beautiful golden brown. The trees would be just as useful for building material if they were all a drab gray color. But how much delight and joy we would miss if we never saw the fields of golden wheat with the wind running through them to make a variety of delicate color.

The shade of the trees would be just as cool if the trees were all some other color, but I never tire of looking at the endless shades of green in the trees. We would still live and eat if the lark did not pour out its sweet song, if the Robin's breast were not red, and if the Goldfinch were some murky color. There is no white like the whiteness of a white rose. There is no blue like that of a blue sky. Artists

may try but their best efforts convince us that God's artistry cannot be equalled. "He hath made everything beautiful."

Yet, all the beauty we behold in nature is meaningless until we realize the presence of something eternal at the very heart of it all. We cannot find the meaning of the grand display of beauty, the round of the seasons with their unending process of resurrection, death and resurrection again, without an eternal God at the center of it all. Is there a man with soul so dead and mind so dull, who believes that no one made the flowers at our doors and those giant Red-wood trees out in California? Could chance have brought them there and arranged them in order? Can a man still be called a reasoning creature if he believes that there is no ordering *Mind* behind all the order and beauty we see? Can a man be *so* blind that he will set his watch according to the precision with which the sun travels through the heavens, and give the credit for this marvelous phenomena to pure chance? Martin Luther said, "If a man could make a single rose, we would give him an empire; yet roses, and flowers no less beautiful, are scattered in profusion over the world."

In the midst of the beauty and glory of God's world, there stands man beholding it with delight and also with bewilderment. This man, alone, of all God's creatures is able to appraise and evaluate the beauty which God has put into this world. The horse or the dog is not inspired by the grandeur of a snow-capped peak or the harmony of Beethoven's Ninth Symphony. But with man it is different. Why? The reason is to be found in our text. Listen to it again. "He hath made everything beautiful in its time; also he hath set eternity in their heart." Do you get the significance of those last words? Man has eternity in his heart! That makes him different from a horse or a dog. It is because man has eternity in his heart that Lannaeus, the celebrated Swedish naturalist, could say in the presence of an unfolding blossom, "I saw God in His glory, passing near me, and bowed my head in worship."

With all the fleeting beauty around us, like the grass or the flower of the field, which today is and tomorrow is no more, man longs for the eternal because he has

eternity in his heart. He feels that he is not a part of the fleeting beauty of the world. He feels that essentially he is greater than the natural order with all its beauty. Amid the decay of all things visible, however beautiful, the eternity in him is always reaching out to the eternity in God.

What is the eternity that is in God? Man cannot answer that question, and the best he can do is to use an illustration. Some years ago the astronomers at Mt. Wilson observatory, reported that a star had died. This star so dim and at such a great distance that it was barely visible even through the powerful lenses, suddenly exploded while it was under observation, and filled the great unmeasurable spaces of the heavens with the brilliance of its light. The day the explosion was observed, the news was flashed to the world by radio. It was news to us, but not to God. Actually, that explosion occurred seven million years before it was observed on Mt. Wilson. Traveling at the rate of 186,000 miles per second, it took seven million years for the flash of that explosion to reach us here on earth. The explosion of that star was seen only a few years ago, but in actuality it happened back there in eternity, perhaps back in the days when "the earth was without form and void, and darkness was upon the face of the deep." When the news of the exploding star was flashed to the world, it was news from eternity. Here is the voice of God out of eternity, and man surrounded with the fleeting beauty of the earth, gives answer from eternity in his heart. "Deep calleth unto deep."

Man calls to eternity that *has been* and he calls for the eternity that *will be*. The eternity in his heart makes him sing with stubborn conviction:

*The stars will live a million years,
A million years and a day,
But God and I will live and love,
When the stars have passed away.*

Although God has made everything beautiful in nature, it does not satisfy the eternity He has set in man's heart. Although it hints at it, beautiful nature does not answer the all-important question, "If a man die shall he live again?" Neither does beautiful nature give us a Saviour for the eternity to be, and which



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the eternity in our hearts demands. The eternity in man's heart gives him hopes and desires that reach beyond death, and it makes him see the real meaning of his life in the eternal future.

Nature, with all its beauty, is a marvelous revelation of a wonderful God. But there are some pages of the book of nature that are missing. It tells nothing of a Saviour to save the eternal in man for eternity. Man needs a Saviour from the ugliness of sin, and the beauty of nature is a foretaste of the beauty of heaven for which we may be saved. Christ bridges the gulf between a world of passing beauty and a world of abiding beauty. That is the meaning of His words, "He that believeth in me, though he were dead, yet shall be live." The dream of immortality that springs from the eternity in man's heart, would become a nightmare if there were no Christ. In Christ we know that God, who has made everything beautiful, is Himself Eternal Beauty.

The fact that God has made everything beautiful, and has set eternity in our hearts, has a meaning for us now. Its significance is hinted at in the question of the apostle, "What manner of person ought ye to be in all holy living and godliness?" It should inspire us to aspire for a spiritual beauty equal to the natural beauty of a flower, and cause us to bow in reverence and take upon our lips the prayer of the poet:

*God who touchest earth with beauty,
Make me lovely too,
With Thy Spirit recreate me,
Make my heart anew.*

But, there are times in life when all the earth seems to have lost its beauty for us, and spiritual beauty seems to be an unattainable goal. Sorrow and suffering are not beautiful. But let us look carefully at our text. "He hath made everything beautiful *in its time*."

A magnificent cathedral in Europe is famous for its fine statuary. The most famous piece is in a very dark place near the roof where it can be seen only once a day when the light of the sun falls upon it through a small window. Visitors wait for the exact time when the shaft of light will reach the statue so they can admire its beauty. What is the story behind the statue?

The finest sculptors were employed when the cathedral was built. The builder looked with astonishment at an old, feeble man leaning on a cane, who offered his services as a sculptor. Because of the old gentleman's persistence and also out of pity, he was employed, but he was set to work at a place where his sculpturing would not be seen. He had to climb a high scaffold near to the roof in the darkest place in the cathedral. There he labored untiringly day after day. The place was so dark that most of the day he hammered and chiseled the block of marble by the light of his little lamp. When the others quit their work, he continued on into the night. One morning, when the workmen returned, they saw that his lamp had been burning all night long. But there was no sound of hammer or chisel. A workman climbed to the top of the scaffold to find the old man dead beside his statue which was the face of a beautiful woman. People who had known the old sculptor knew at once that it was the face of his youthful wife whom he had lost in the early years of his marriage. He had carried the memory of her sweet face and beautiful soul with him throughout the long years of separation. He had chiseled her face in marble, and when he had finished and looked at it once more, he lay down to die.

It is impossible that people remain unaffected by what they pass through. The sorrows, the anxieties and the joys of life are the ingredients that make spiritual beauty. When we go through a soul-stirring experience, we come out different from what we were when we went into it. God has a great scheme of spiritual beauty for His people. He is the interior decorator of our souls.

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"*He hath made everything beautiful in its time, he hath set eternity in their hearts.*"

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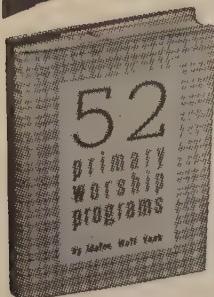
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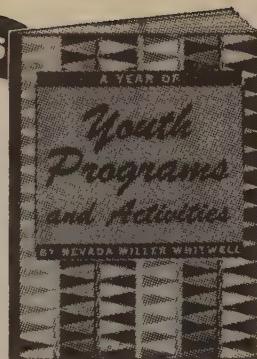
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JUNIOR PULPIT

WHAT THE TREE SAID

The walnut table stood in front of the fireplace. On it stood a large vase of peonies a woman of the parish had given me to bring home for the family to enjoy. I had looked at that table many times, but this time I heard a strange voice speaking. It was the table talking, and this is what it said.

"Many years ago I was only a tiny wee seed in which God had placed that gift of His own, called life. I grew and one day I fell from my mother-tree to the ground. While I was a full-grown seed, my mission in life had just begun. The falling leaves of the tree covered me up as the

frosty winds began to blow. Snow fell, ice came, the storms of winter came and passed over my warm covering. By and by the warm, gentle rains of spring fell. Winter's frost and storms had opened my tough outer shell and the germ of life in me began to grow and soon I put forth a tiny leaf and then others which reached up toward the sky and the sun and I started to grow. Each year I grew more and more. The winds bent my branches; the storms made me strong.

"One day some men came through our forest where I was growing and cut down many trees which they piled up in many piles, which they set on fire. They were men from a nearby iron foundry and were making charcoal for their furnaces. But for some reason they passed me by and I

was given more time to grow.

"When the foundry had taken all the trees needed for charcoal, the land where I stood was made into a farm and a home was made by the owner. Not long after I frequently heard the laughter of little children when they came and played in my shade. In the fall they would come and gather the nuts that had dropped from my branches. It was a new and a happy experience for me because I had never before known the laughter of little children or watched them romp and play.

"But one day their father decided to build a barn as a home for his farm animals. He selected some trees to cut and shape into beams for its sturdy frame. After examining many he came to me and put me on the list of doom. God had other work for me to do and I became a beam in that barn, strong and sturdy.

"Many years passed and many people, who owned the farm at one time or the other, came and went. The old, old barn I had helped to hold up for so many years, now falling apart, was torn down to make a garage for the new owner's car. The wood that was left over was burned up, and when they were finished with me, there were two nice fire-logs. I was taken to the city where my owner told a carpenter about me, a heavy walnut log cut from a heavy beam in an old barn. The carpenter took me to his shop where I was cut and sawed and sanded and worked over until, finally, something began to take shape and I was put together. Behold, I had become a beautiful walnut table. Then I was moved into the home of the pastor, where I still am today.

"A woman, seeing me, thought I was so beautiful that she made a fancy lace coverer for my top. Now I was doing other work than usual, for I was bringing joy and beauty into life.

"I hear many things, too. I heard the pastor talking to some folks of his parish and before they left he pointed to me and said, 'That table was once a beam in an old barn. It was cut up for firewood, but a carpenter saw something else in those dirty old logs. He saw me as a table. So he went to work cutting and sawing and shaving until he turned me into a lovely table. Just so, our Lord will cut away all waste and weakness, out of any life, if we give ourselves to Him and let Him use



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us as He wills.'

"There was one other thing the pastor said to his visitors. He said, 'God caused that walnut seed to grow into a fine tree. God also gave a man certain talents and abilities. So the man took what God had made and formed something of real beauty and usefulness. You see, when man works with God, only good things can result, for we are then fellow-workers with Him.'

"From the days when I was only a tiny seed until now covers many years, but all the time God has found uses for me. Now, as a table I am helping to teach people some of His holy truths."

Right there the table stopped talking, and as I put out the lights and went upstairs to bed, I thought of how wonderfully happy any life can be, when it lives and works with God.

W. R. Siegart

ILLUSTRATIONS

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EXPOSED TO SUNLIGHT

Text: Zech. 14:7. At evening it shall be light.

During his travels away from home, a man kept looking for some unusual gift for his family. Finally, in a small, out-of-the-way shop he bought a tiny box that the aged proprietor promised him his family would enjoy if the instructions were followed carefully.

The first night at home, he waited until the evening meal was finished, and then asked the whole family to stand about the table with the box on it, while he turned off the lights. Nothing happened. Disappointed, he sheepishly agreed that his gift was not worth very much. The next morning the mother examined the box, smiled and said nothing until after the dinner that night. She gathered the family around the table and shut off the lights. After a time the box began to glow and sparkle, giving off a beautiful soft color. She revealed that underneath the cover were the words, "Place me in the sunlight all day and I will shine for you at night."

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darkness of evil unless we find time to expose ourselves to Him who is the Son of Righteousness. Even at evening time it can be light.

THE GREATER FOOL

Text: Psa. 53:1 The fool hath said in his heart, there is no God.

In the middle ages the great kings usually had jesters for their amusement. The story is told of one powerful king who had a jester who was known to be the greatest buffoon in the business. One day the master, who enjoyed the clown's antics immensely, called this fool before the throne to be rewarded. The king said, "since you are the fool of all fools, I present you with my favorite solid-gold cane. When you find a greater fool than yourself, you must present the cane to him."

The months rapidly vanished into years but the jester was not able to find a greater fool than himself. Finally the king became very seriously ill. He explained to the clown at his bedside that he was going on a long journey into another world. "When is your majesty coming back?" the jester asked. "Oh," said the king, "I am afraid I shall not be coming back." "Then, has your majesty made preparation for the journey?" "I am afraid I have not," came the sad reply. "Then," said the jester, "I want to present you with this cane. For to depart for another world unprepared is the greatest folly of all."

PROVING OUR LOVE

Text: 1 John 4:19. We love him because he first loved us.

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faces of Jesus, as he was in the act of putting on the delicate touches, a lady stepped quietly into his studio. She stood for a moment admiring the wonderful production of his genius. Presently, he became aware of her presence and, with his usual politeness, said, "Pardon, madam, I did not know you were here." She said, "Monsieur Dore, you must love Him very much to be able to paint Him so." "Love Him, madam," he replied, "I think I do love Him, but if I loved Him more I would paint Him better."

This is true of your service and mine: if we loved Christ more we would serve Him better. Love that does not find expression in service tends to become sentimental. Jesus said, "If you keep my commandments ye shall abide in my love."

GET IN THE WHEAT

Text: Psa. 2:2. His delight is in the law of the Lord.

In western Kansas the harvest season is the high tide of the year. Towns are nearly deserted and even most business waits on the gathering of the wheat. Out in the hot fields the huge combines creep back and forth over the contours and terraces of shimmering wheat. Slowly the fields turn from gold to the dark brown of the stubble as the standing grain is cut, threshed and carried away in trucks. Like enormous beetles, the combines trundle about the fields, sometimes all day and all night.

But this pressure is never so great that the farmer forgets to lubricate the combine. From three to five times a day everything stops while the crew gets out the grease-guns. If a farmer misses one greasing of the combine he is in for trouble. Bearings heat and burn out, chains snap and repair bills mount. No time is really lost in the busy harvest, by taking time for these greasing jobs.

Jesus has likened His followers to workers in a harvest. A parallel lies in the necessity for regular prayer, worship, Bible reading. To neglect these is to risk breakdown and the loss of the harvest. Such time out is never wasted.

NOT AS THE PUBLICANS

Text: Luke 10:31b. And when he saw him he passed by on the other side.

Once, when he was at the height of his

ministry, Dwight L. Moody was traveling on a train with his friend, the Gospel musician, D.B.Towner. A young man, drunk and badly bruised from a brawl, and in a fighting mood, boarded the train at a way-station. He recognized Mr. Moody and began to sing in a loud and contemptuous way, some of the old Gospel hymns. This incensed Mr. Moody very much, and he asked the conductor to remove the young man from the car.

In response, the conductor spoke quietly to the drunkard and escorted him to the baggage car, where he washed the young man's face and bruises with his handkerchief, and tried to make him comfortable. Soon the chap fell asleep.

Hearing about all this, Mr. Moody exclaimed to Mr. Towner, "And last night I was preaching about the Good Samaritan! This morning I have my feet in the shoes of both the priest and the Levite. This is a terrible rebuke to me." One cannot scold others into the knowledge of Christ, nor win them by a holier-than-thou attitude. Only by love and by the gracious touch of the Saviour's spirit can men and women be drawn to the Lord whom we profess to know and adore.

BOOKS

YOU CAN CONQUER, by Clarence Edward Macartney. Abingdon Press. 158 pp. \$2.00.

Here are thirteen sermons from the heart and pen of the former pastor of the First Presbyterian Church, Pittsburgh. Dr. Macartney recently retired from the active pastorate he had served in one church for twenty-six years. He now devotes his time to writing, lecturing, and preaching on historical and Biblical themes and is a frequent contributor to *The Expositor*.

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THE BIBLE AND YOU, by Edward P. Blair. Abingdon Press. 134 pp. \$2.00.

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WHY FAMILY WORSHIP, Concordia Publishing House. 6 pp. \$1.50 per 100.

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WHO SHALL BE GOD, by Alvin N. Rogness, Augsburg Pub. House. 188 pp. \$2.00.

Two words best describe this book of sermons, by a minister of the Evangelical Lutheran Church. It is a book of sermons which are both "Biblical" and "contemporary." Dr. Rogness has given us a series of sermons for the great days of the Church Year, which makes a clear-cut application to the needs of men today. And there is not a dull page in the entire book. One wonders, however, at the appropriateness of the second clause of this sentence from the final sermon, entitled Saints and Salt and Light. "You have the image of a person not ambitious enough to make a dollar, not passionate enough to lust after a woman, nor courageous enough to get angry, nor

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healthy enough to go hunting." This seems
to carry the desire to be down to earth a bit
too far.

John H. Jobansen

A POCKET FULL OF SEEDS, by Harold L.
Lunger. Bethany Press. 150 pp. \$2.00.

The minister of the First Christian Church, Tucson, Arizona, presents fourteen sermons with suggestive themes. The first sermon is based on the text, "He that goeth forth weeping, bearing the seeds for sowing, shall come home with shouts of joy, bearing his sheaves with him." Psa. 126:6. From this text the

book takes its title. The sermon themes are suggestive, "My Most Unforgettable Character," "Caterpillars or Men?" "Postholes in Paradise." The sermons are well written and abound in apt quotation and illustration.

W. Franklin Harkey

THE ELDERS AT THE LORD'S TABLE, by Thomas W. Toler, Bethany Press. 96 pp. \$1.00.

This book grew out of a desire on the part of Elders, for a clear statement of their duties and functions. While the author has in mind the Elders of the Disciples of Christ Church, the book is a timely treatise for the elders of any church. There is certainly no part of the Christ's Life that should be commemorated with more reverence than the Lord's Supper. There are three chapters, to this end, in the book, The Lord's Supper, At The Table, and Communion Prayers. This volume should be helpful both to elders and ministers.

W. Franklin Harkey

MONEY TALKS

(From page 332)

but above everything else He, Himself, was not found wanting because of it. What He said to the rich young ruler is apt for many of us today: with all our money, there is one thing we lack, and that can only be acquired when we store up no treasures for ourselves on earth, where moth and rust corrode, where thieves do break in and steal, and when we store up treasures in heaven.

Money 'talks,' as we say, when we seek the transient things of this world, but Jesus meant to say that money 'talks best' when by its help the poor are relieved from their distresses, the sick are made comfortable, the inequities of life are cancelled, and men everywhere are regarded as brothers and infinitely worth more than all our treasures of silver and gold.

In these days when the stability of our currency is in the balance and nobody knows what tomorrow will bring, it is inspiring to remember Jesus' story about the man who, having counted his treasure, thought himself fixed for life, and who was roused one night by an angel tapping him on his shoulder and saying, "Foolish man, this very night your soul is wanted; and who will now get all you have prepared?" Nothing more needs to be said than what Jesus added, "So fares the man who lays up treasure for himself instead of gaining the riches of God."

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